The SAINTS *Victory* and *Triumph* OVER *SIN* and *DEATH.*

As it was Recommended in a

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Sermon,

1690

Preached to the *Artillery Company* at *Boston*, on their day for *Election of Officers.*

By Mr. *PETER THACHER*, Paſtor of the Church of Chriſt in *Milton.*

Rom. 8. 37.

Nay in all theſe things we are more than Conquerors, through him that Loved us.

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Christian READER,

THE life of a Believer is in nothing more expreſt to the life, than in that of a Souldier. There is therefore advantage for a Miniſter of the Goſpel, when called to ſpeak to that Order of men, to improve the *Metaphor*, for the common benefit of all that profeſs themſelves to be of the *Church Militant*: and herein to imitate *Chriſt* himſelf, who took all opportunities to *Spiritualize* every thing that he had Occaſion to diſcourſe of: and were it not for this, there would be ſmall encouragement to appear in this work at ſuch a day, wherein the ancient *Military Spirit* is well nigh loſt, as if there were no farther uſe for it: whereas, if it be thus alſo with *Chriſtians* in regard of their *Spiritual Warfare*, there is need of taking all Opportunities to rouſe them up, leſt they rue it for ever.

The great encouragement of a *Souldier*, to be valiant, is the hope of *Victory*, and a *Triumph* following upon it: and herein is the true *Chriſtian* Priviledged' that he is not left at *Uncertainty*, to the *Chance of War*, wherein *the Battel is not alwayes to the Strong*, but the

iſſue is ſecured, & the *Triumph* making ready to be Solemnized with the greateſt ſtate.

The Reverend Author of the Enſuing *Sermon*, hath in it, according to the Grace of God given him, in *Military Terms*, ſuitably repreſented this Glorious *Victory* and *Triumph*, for the Directing, quickning, and encouraging all the *Souldiers of Chriſt*, in their Warfare. It will therefore be of Univerſal profit to all that Read it with a ſerious Conſideration, to help them in their *Fighting the good fight of Faith*, unto perſeverance, in proſpect of the *Crown of Life*, which *Chriſt, the Captain of our Salvation*, who is eye witneſs of all the reſolution we expreſs herein againſt our *Souls Adverſaries*, will ſet upon their heads ere long, in the view of Angels and men; to whoſe Bleſſing I Commend it for the happy Succeſs:

who am,

Leſs than the leaſt of all Saints,

Samuel Willard

The Saints Victory and Triumph over Sin & Death.

1 Cor. 15. 57.

Thanks be to God which giveth us the Victory; through our Lord Jesus Christ.

THE Emperour *Valentinian*, when He was Dying, had his Friends comforting of him with the Remembrance of his past *Victories*: He told them that he Gloryed in one Victory above all the rest; *Inimicorum neque simum vici* (said he) *carnem meam*: *I have had a Victory over my Flesh, the worst Enemy in the World.* Now my *Text* presents us with a Glorious *Victory*, and Eternal *Triumph*, not only over one, but over all Evils and Enemies; and gives the *Dying* Christian ground to say, with the Blessed Apostle, *I have fought a good fight, I have finished my course, I have kept the Faith: Hence forth there is Laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge shall give me at that day*; and he

may Triumphantly add, O *Death where is thy Sting? O Grave where is thy Victory?* Of all terrible *Enemies*, Death the *King of Terrors* is most terrible; and of all *Houses*, the Grave, *The House for all Living*, is the most dark and dismal to the Eye of Nature; but yet the Truths of the Gospel concerning both, are much more comfortable: As appears by this glorious Triumph of Faith over both, arising from the consideration of the Resurrection of the Dead, and Change of the Living; which is expresst in the 55, 56, 57 *verses* of this *Chapter*.

Oh Death where is thy Sting? Oh Grave where is thy Victory? the sting of Death is sin, and the strength of sin is the Law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ: which the Apostle interpreteth thus. *The sting of Death* [that is, that whereby Death is rendred terrible and destructive] is *Sin*, that is, the Transgression of the first man *Adam*, in whom all dye; yet made more deadly by our Actual Transgressions: but it is that which is the Condemning Sin.

And what is the *strength of Sin*, whereby it prevails thus unto death? Why, it is *the Law*: *In the Day that thou Eatest thereof, thou shalt dye the Death; and the Soul that sinneth, it shall dye.* Thus, *By one man Sin Entred into the World, and Death by Sin; and so Death passed upon all men, for that all have sinned*, Rom. 5. 12. Now God's Truth and Justice is ingaged to punish Sin with Death; and here is the strength of sin to punish the Sinner; that

is,

, the demerit of Sin is appointed by the Law. But whence then is this Triumph? *God hath given us the Victory*] God that appointed the Law for mans rule, and Death for the punishment of mans Transgression [*hath given us the Victory*] by taking away Sin, and so our obligation to suffer the punishment; and so changing the very Nature of Death, that now it ceaseth to be deadly, and becomes salutiferous.

But how did the Lord effect this? It was, [*through Jesus Christ our Lord*] that is, by the Death, and Obedience unto Death of that one man Christ Jesus our Lord: In which there was *Satisfaction* to the Law, *Justification* to the Sinner, *Merit* of Life and Glory: Christ by his Resurrection and Ascension took possession of all for us, and makes way for the Effectual Application of all to us.

The Summe is,

That whereas Death and the Grave are most terrible Enemies, by reason of the demerit of sin, binding over the Sinner to answer the Law in suffering the punishment by Law due to Sin; yet God of his Grace having given *Jesus Christ* for our *Surety*, and so for our *Saviour* from Sin and Death, hath by taking away *Sin*, and rendring *Death* unable to do us any hurt, given us cause whilst we look at Death as terrible through Sin to Triumph over it, as Captivated to our Service by Jesus Christ our Lord: And as Christ hath given us an *Eternal Triumph* over Death the La

Enemy; so hath therein given us a *Happy Victory*, and Holy Triumph over all Evils and Enemies; Temporal, Spiritual, Eternal.

Hence Observe;

DOCTRINE.

That the true Christian Souldier shall at last obtain a compleat Victory, and Eternal Triumph over all Evils and Enemies, is matter of Thanksgiving unto God through our Lord Jesus Christ.

Christiani (saith *Cyprian*) *mori possunt, vinci non possunt.* Christians may Dye, but cannot be Overcome. Death may *Kill* them, but cannot *Conquer* them; The Victory of Christian Souldiers over their Enemies, is very Glorious in this respect.

To clear up this Doctrine, take two Propositions.

PROPOSITION I.

That the true Christian Souldier shall at last obtain a compleat Victory and an Eternal Triumph over all Evils and Enemies.

PROPOSITION II.

That this is matter of Thanksgiving unto God through our Lord Jesus Christ.

PROPO-

PROPOSITION I.

hat the true Christian Souldier shall at last obtain a compleat victory and an Eternal Triumph over all Evils and Enemies.

For the clearing up of this Proposition, take a w Conclusions as Præliminary.

Conclusion 1. *Christ Jesus is the Captain General Salvation.* Heb. 2. 10. *For it became Him, for hom are all things, and by whom are all things; in inging many Sons unto Glory, to make the Captain their Salvation perfect through Sufferings.* The uthor of the Epistle to the *Hebrews* doth here vidently compare Christ to *Joshua*, the Captain nd Leader of the People into *Canaan*; and all ue Christians are put under his Conduct and Guidance to bring them safe to Glory.

Christ is called their [*ARCHEGOS*] *Prince, uler and Captain of their Salvation*, in respect of is Authority and Right to Rule over them, in rder unto their Salvation. Hence He appeared nto *Joshua*, as the *Captain of the Lords Host*, Josh. . 14. Christ is the *Captain of Salvation* in respect f this actual Leading and Conduct of them, by is *Example, Spirit and Grace*, through all the Difficulties of their way, and warfare: he is therefore called, a *Leader and Commander to the People*, Isa. 55. 4. *Behold I have given him for a witness to*

the

the people, a Leader and Commander to the People. So He is their [*PRODROMOS*] their *Fore-runner*, Heb. 6. 20. *Whether the Fore-runner is for us Entred, even Jesus, made an High Priest for ever after the Order of Melchizedek.* Or as *Daniel* calls Him, the *Messiah*, the *Prince* or *Guide*. Dan. 9. 25. *know therefore and understand, that from the going forth of the Commandment to restore and build Jerusalem, unto the Messiah the Prince shall be seven weeks*, &c.

Yea, Christ is the *Captain of Salvation*, as he is to them the *Author* or *Cause* of *Eternal Salvation*: he procured & purchased it for them, & gives them safe conduct unto the full Enjoyment of it. The way in which God will bring the Christian Souldier to Glory, is full of Intricacy, Difficulty, Perplexity and Opposition; so that he hath need of a *Captain*, Leader & Guide, to carry him through it; but yet all is rendred safe and secure to him, through the power, grace and faithfulness of his Leader.

Conclusion 2. *This Captain hath his Souldiers and Followers.* Every true Christian is a Souldier under the Command and Conduct of Christ as his General: 2 Tim. 2. 3. *Thou therefore endure hardness as a good Souldier of Jesus Christ.* Every Christian when he is new Born, is Born a Souldier. It is said of *Goliah*, that *He was a man of War from his Youth*; 1 Sam. 17. 23. but it may be truly said of the true Christian, that he is a man of War from his *Birth*; he hath at his first Conver-

sion

ion given himself up unto Christ, as the Captain of his Salvation, Listed himself under Christ's Banner, and hath ingaged to Fight under his Command and Conduct: He is on Christ's side, Christ's Enemies are his Enemies, and Christ's Friends and Followers, are his Brethren, Companions and Fellow-Souldiers: as *Paul* calls *Archippus* his Fellow-Souldier; not only as a Minister, but as a Christian. *Philemon verse 2. Aphia and Archippus our Fellow Souldiers.*

And as Christians are Souldiers, so *Congregational Churches*, are particular Companies, to which Christians (that walk orderly, and have opportunity) do joyn in Fellowship; and the Visible *Catholick Church*, is as an Army with Banners. *Cant. 6. 4. Thou art beautiful, O my Love, as Tirzah comely as Jerusalem, terrible as an Army with Banners*: This Army hath the Captain of the Lords Host for their General.

Conclusion 3. *These Souldiers are compleat in Arms. Truth* is their *Girdle*, *Righteousness* their *Breast-plate*, *Preparation of the Gospel*, their *Shoes*; *Faith* their *Shield*, *Hope* their *Helmet*, the *Word of God* their *Sword*: and *Prayer*, if not a distinct piece of Armour, yet very necessary to the fastning on, and improvement of those Weapons of their Spiritual Warfare: Hereby they ingage the Lord of Hosts, the God of Armies to be with them: Hence it is annexed to the Christians Panoply, Eph. 6. *from* 11. to the 18th *verse*.

Conclusion

Concluſion 4. *This Captain General Leads his Souldiers into the Field, and teacheth them their Military Skill.* This World is the Field of War, and this Captain orders the time when, the place where, and means by which, the true Chriſtian in Saving Converſion, and Religious Profeſſion, ſhall enter into the Field, and the time how long he ſhall continue in the Field, and the ſeveral Engagements he ſhall be called to, and the variety of Entertainment he ſhall meet with here, and his Paſſage out of it: It is true in a Metaphorical, as well as in a Literal Senſe, *That our Times are in Gods Hands*, Pſal. 31. 15. *He alſo teacheth their hands to War, and their fingers to fight*, Pſal. 144. 1. He beſtows upon them all their Warlike Accompliſhments; he gives them Skill and Will to Improve all their Spiritual Weapons *Offenſive* and *Defenſive*.

Concluſion 5. *This Captain of the Lords Hoſt gives a Banner to his Souldiers and Followers, to be Diſplayed for their Safety in the worſt times*, Pſal. 60. 4, 5. *Thou haſt given a Banner to them that fear thee, that it may be diſplayed becauſe of the Truth.*

I. A *Banner* was of old (as now it is) a *Warlike Enſign* ſet up or diſplayed for the Souldiers, under the Conduct of ſuch a Chieftain for Military Ends; the civil uſe of it was commended & commanded to *Iſrael*, *Numb.* ſecond Chapter and every man

man must pitch by his own Standard, and by the Ensign of his Fathers House. It signifies the Throne of God amongst them; which was not amongst any of the rest of the Nations: Therefore this was the Warlike *Motto* of the Jews, *Who is like to thee amongst the Gods O Lord?* Under this as a Displayed Banner *David* Marched against the *Philistine* Champion, 1 Sam. 17. 45. *I come against thee in the Name of the Lord of Hosts, the God of Israels Armies* It had a special signification of the *Messiah* that was to be Lift up as a Banner. *Isa.* 10. 12. *In that day there shall be a Root of Jesse, which shall stand for an Ensign of the People, to it shall the Gentiles seek, and his Rest shall be Glorious.*

This *Banner* signifies the Love of God, and Christ to his People, Cant. 2. 4. *His Banner over me was Love*: This Love is manifested in their Preservation and Salvation from all their Enemies. Hence it is said, Isa. 62. 10,11. *Lift up a Standard for the People, say, behold thy Salvation cometh.*

A Banner is put for all the manifest tokens of Gods Favour to, and gracious Presence with his People, *Isa.* 31. 9. *The Princes shall be afraid of the Ensign, saith the Lord*: that is, they shall see the Love and Faithfulness of God to his People and be afraid.

II. This *Banner* is of great use to the Souldiers. The Standard, the Banner doth distinguish one Army from another: so doth the presence of God in Christ manifested by the signs thereof, distin-

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guiſh Gods People from all others, *Exod.* 33. 16 *Numb.* 23. 21. *Deut.* 33. 29. A Banner is for honour; the Enſign carrys with it the honour of the Company: the viſible Tokens of Gods preſence are the Glory of a People, *Jer.* 2. 11. *Isa.* 60. 19. *Thy God, thy Glory.*

The *Banner* is for direction to the whole band and the Standard to the whole Army: ſo is Gods preſence and conduct to His People; both in the *March*: Souldiers muſt follow their Colours and in their *Reſt*, when the Standard is pitch'd thats the place of Reſt, *Numb.* 10. 9. 17, 18, 23. Yea when *Scattered abroad* by the violence of any temptation, the *Colours* ſhew whether the Souldier muſt repair: To Chriſt held forth ſhall the *gathering of the People be*, *Gen.* 49. 10. Hence *David* calls back his Soul to God as his reſting place. *Pſal.* 116. 7. *Return unto thy reſt O my Soul.*

The *Banner* is for *Encouragement* to the Souldier and his deeper Engagement to fight; he muſt not leave his *Colours* in the greateſt hazard, but rather chuſe to dy: ſo the Chriſtian Souldier, muſt never forſake his God, Chriſt, his Houſe, his Ordinances &c. *Joſh.* 5. 13, 14, 15. *Rom.* 8. 29.

The *Banner* was for defence and ſhelter and deliverance; it was the ſafeſt place in all the *Camp*: ſo is the Spiritual *Banner*. Hence ſaith the *Pſalmiſt*, *he ſhall in the time of trouble hide me in his pavilion, in the ſecret of his tabernacle.* Thus the *Pillar of Cloud*, was a defence to Iſrael.

The *Banner* is for *Aſſurance* and *Confidence*: as long

ong as the Colours are flying the Army is not Ruined. As long as God Lives, and Chriſt is pon the throne, all is ſafe; for Gods People they nay Triumph in Him over all their Enemies, nd ſay, *Oh! Death where is thy Sting &c. Who hall ſeparate us from the Love of God?*

III. The *Diſplaying of the Banner* is the whole Military Improvement of it for the advantage of the Souldier, and the detriment of the Enemy. Therefore it is the flouriſhing of the Colours (as we call it) before the whole Army, and in ight of the Enemy. It is aſcribed to God when he ſhines forth that *dwells between the Cherubims & leadeth Joſeph like a flock*: when he *Stirs up his ſtrength before Ephraim, Benjamin, and Manaſſeh*, *Pſal.*80. 1,2,3 Cauſing his face to ſhine that they may be Saved.

This *Banner* is diſplayed by the *Leaders* of the People, when they give them Military encouragement: from hence that God is their God; Chriſt upon the Throne, that he guides to the War by his *Word* and *Providence*, and that he hath engaged to be with them, and to fight for them, and that he commands them not to fear but to play the men, for their God and the cauſe of God. Thus *Moſes* diſplayed the Banner before Iſrael, *Exod.* 14.13,14. *Fear ye not, ſtand ſtill, and ſee the Salvation of the Lord, the Lord ſhall fight for you, and ye ſhall hold your peace.*

Concluſion

Conclusion 6. *Christ calls those that are under his Banner to Encounter the Enemy.* True Christian have many Enemies to dispute with at the Sword point.

I. They have a *Body of Sin and Death* in them which makes them many times to cry out with the Apostle: *Oh wretched persons that we are, who shall deliver us,* &c. *Rom.* 7. 24. there is a *Law in their Members warring against the Law of their minds, and bringing them into Captivity to the Law of Sin which is in their Members,* Rom. 7. 23. They have *Fleshly Lusts that war against the Soul,* 1 *Pet.* 2. 11. *The Flesh Lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other.*

II. They must have a *close Combate with Sinful Self*; they must deny themselves, *Mat.* 16. 24. *Then said Jesus unto his Disciples, if any man will come after me, let him deny himself, and take up his Cross and follow me.* They must deny their own *Self-sufficiency*, they must uncloath themselves of themselves; they must have no root of their own, but be all in Christ, and have their all from Christ, and improve their all for Christ. Col. 3. 11. *Christ is ALL & in ALL*: They must deny their own Self-sufficiency to Believe in Christ, or to yield Evangelical Obedience unto God through Christ, *Eph.* 2. 8. *For by Grace are ye Saved through*

Faith

Faith, and that not of your ſelves, it is the Gift of God, Joh. 15. 5. Chriſt ſaith, *He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing*: they muſt deny their own Self-ſufficiency to Worſhip God in their Cloſets, in their Families, or in Publick, with Soul-Devotion, and ſo as may be to Divine Acceptation through Chriſt, without ſuitable ſupplies of Divine Grace.

They muſt deny *Self-Dependency*: this Hoſ. 10. 1. Self-Dependence is when a man thinks he has in himſelf Iſa. 53. 2. a Magazene of Supply ſufficient for himſelf; and ſo lives on himſelf, and in dependence upon himſelf; thus *Peter* depends upon himſelf for power to ſtand: *if all forſake thee,* (ſays *Peter*) *yet will not I.* Self-dependency emptieth us of the ſtrength by which we ſhould ſtand; it is only Chriſt we ſhould depend upon, *Phil.* 4. 13. *I can do all things through Chriſt that ſtrengtheneth me,* 2 *Cor.* 12. 9, 10. *Chriſt's Strength is made perfect in weakneſs*: Hence ſayes the Apoſtle, *When I am weak, then am I ſtrong.*

They muſt deny *Self-ſecurity*, Iſa. 47. 7, 8 Self-ſecurity is a mans making himſelf his own hiding place or refuge; it's the Souls ſtanding upon his own legs, Pſal. 30. 6, 7. This makes God hide his face, and that is a ſore Evil indeed, *Job* 23. 8, 2, 3.

They muſt deny *Self Cuſtody*, they muſt not think they can antidote themſelves againſt the Infection of Sins, and Sinful Times, and Compa-

panies, or can arm themſelves againſt the Infection of things, whether Profits or Pleaſures, *Mat.* 26. 33. 40. Who knows what the ſight of the *Forbidden Fruit* may do even as it did with *Eve*, *Gen.* 3. 6. Who knows what the ſight of a *Wedge of Gold may do*, *Joſh* 7. 21. Who knows what the ſight of a *Bathſheba* may do? 2 *Sam.* 11. 2. Chriſtians muſt take heed of arming themſelves with their own Armour; true indeed, *He that is Born of God, keepeth himſelf*, 1 Joh. 5. 18. but a man may be too much ſelf in it; you little know what you may be drawn to do, if you do depend upon Self-Cuſtody, Rom. 7. 15. 2 King. 8. 13 *And* Haſael ſaid, *But what is thy Servant a Dog, that he ſhould do this great thing?* and *Eliſha* anſwered, *The Lord hath ſhewed me that thou ſhalt be King over* Syria: It is He that keeps your Graces, muſt keep you; if God keep you not, all the power you have beſide, cannot keep you, 1 Pet. 1. 5. *Who are kept by the Power of God, through Faith unto Salvation*: Hence the Saints have prayed God to keep them, *Pſal.* 17. 8. *Keep me as the Apple of thine Eye, hide me under the ſhadow of thy Wings*, Pſal 127. 1.

They muſt deny all inordinate *Self-Love*, Eſt. 4. 16.

III. They have the *Prince of Darkneſs* to Combate with; they muſt *Fight againſt Principalities and Powers, and againſt the Rulers of the Darkneſs of this World, againſt Spiritual Wickedneſſes in high places*,

ers, *Eph.* 6. 12. There are Devils enough to Beleaguer the whole Earth: not a place under Heaven where *Satan* hath not his Troops; not a perſon without ſome of theſe curſed Spirits haunting and watching of him, where ever he goes; yea, for ſome ſpecial Service, he can ſend a *Legion* to a Garriſon, in one ſingle perſon, as *Mar.* 5. 9. and if ſo many can be ſpared to attend one; to what a number would the Muſter Rule of Satans whole Army amount, if known? and now tell me, if we are not like to find our March difficult to Heaven, that are to paſs through the very Quarters of theſe Multitudes, who are ſcattered over the face of all the Earth: And the Black Regiment of Hell are ready Armed; they have Warlike Proviſion, or Weapons they uſe in Fight againſt the Souls of men; they have darts, and thoſe of the worſe kind, *Fiery Darts*. The Devils Temptations are the Darts he uſeth againſt the Souls of men and women: and they may be fitly reſembled to *Darts*.

In reſpect of *Swiftneſs*: Satans Temptations fly like a Flaſh of Lightning, not long a coming; he needs no more time than the caſt of an Eye, for the diſpatch of a Temptation.

Darts or Arrows *Fly ſecretly*, and ſo do Temptations, *Pſal.* 64. 4.

Darts are of a *Wounding* Killing nature, eſpecially when well headed, and ſhot out of a ſtrong Bow, by one that is able to draw it. Such are Satans Temptations, headed with deſperate Ma-

lice, and drawn by a ſtrength, not leſs than Angelical.

And theſe Darts are *Fiery*, in reſpect of the *Fiery Wrath* with which Satan ſhoots them; they are the Fire this great Red Dragon ſpits, full of Indignation againſt God and his Saints.

They are Fiery Darts, in reſpect of the *End* they lead to, if not quenched, and that is Hell-fire; there is a Spark of Hell in evey Temptation.

They are Fiery in regard of their malignant quality, they have on the Spirits of men, and that is to Enkindle a Fire in the Hearts and Conſciences of poor Creatures: but *Faith quencheth the Fiery Darts, Eph.* 6. 16.

Moreover Chriſt's Souldiers and Followers have the *World* to Overcome, and the Worlds *Trinity*, to Encounter with: There are the *Luſts of the Fleſh*, Senſual Delights. *The Luſt of the Eye*, thoſe Temptations which are drawn from the Worlds Pelf and Treaſures, the Golden Apple of Profit. And there is the *Pride of Life*; an itch of pride in mans heart after the gawdy Honours of the World. All theſe the Chriſtian Souldier is to Fight with, 1 *Joh.* 2. 15, 16. *Love not the World, neither the things that are in the World; if any man love the World, the Love of the Father is not in him; for all that is in the World, the Luſt of the Fleſh, and the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World.*

Concluſion 7. *Their General is with them in all their*

their Engagements. Psal. 23. 4. *Yea though I walk through the Valley of the shadow of death &c.* He is with them in all their Encounters by his care and watchfulness, *Psal.* 121. 4. *Behold he that keepeth Israel shall neither slumber nor sleep* : He will never suffer any of his Souldiers to be Surprised through any neglect or regardlesness in him : His eyes are always open upon them. They are never out of his heart or thoughts : They are *Engraven upon the palmes of his hands, and their walls are continually before him* : Or as he expresseth it, *Isa* 27. 3. *I the Lord do keep my Vineyard, I will water it every moment lest any hurt it, and will keep it night and day.* This puts life into Souldiers, and gives them security when they know that their Commander is continually careful for them. He is with them by his *Tenderness* and Love, His care and compassion. *Isa.* 40. 11. *He shall feed his flock like a Shepherd, he shall gather the Lambs with his Arme, and carry them in his bosome, and shall gently lead those that are with young.* In tender compassion he condescends unto all their conditions ; He gathers in his Armes and bears in his bosome those that otherwise by their infirmity would be cast behind and left unto danger. He is *with them when they goe through the fire and through the water*, Isa. 43. 1, 2. He will sit by them when they are in the fire and furnace, as their *Refiner* and *Purifier*, *Mal.* 3. 3. He is so with them in all their Engagements, as to go before them in the whole way and war unto the end. This

is a principal end of a Captain or Leader to go before his Souldiers : The Captain of the Lords hoſt goes before his People in their whole way, not putting them on any thing, nor calling them to any thing which himſelf paſſeth not before them in : whether we conſider their Obedience their Suffering, or their Entrance into Glory *Joh.* 3.15. 1 *Cor.* 11. 5. *Heb.* 12. 2, 3. *Heb.* 6. 20

Concluſion 8. *Chriſt our General, doth in the iſſue of the War, make His Souldiers compleatly Victorious, and gives them an Eternal Triumph over all Evils and Enemies.*

It is true indeed they meet with many hot Ingagements, and are ready by deſpondency to ſay as *David, I ſhall one day periſh by the hand of Saul, the Sons of Zerviah will be too hard for me.*

1. *Chriſt guides and directs them in their way and warfare.* They know not the way that leads to happineſs and glory, and they want ability to diſcern it aright, when it is ſhewed unto them, and in both, they are relieved and aſſiſted by their Leader. In the firſt by his *Word*, in the latter by his *Spirit* : In his Word he hath declared the Name and revealed the whole Counſel of God ; and *brought Life and Immortality to Light*, 2 Tim 1. 10. Whatever is any way needful, uſeful, helpful in their Warfare in their Obedience, in their Worſhip of God, in their Sufferings, in their Expectation of Glory ; the

Credenda,

Credenda, the *Facienda*, the things to be believed and to be done, are made known to them in the Word. Again, their way and warfare being discovered to them in the Word, Christ enables them by his Spirit to *fight the good fight, and finish their course with joy*; Christ is to them, a *Pillar of Fire* and a *Pillar of Cloud*: The Spirit accomplisheth their whole Work, and brings them safe to Eternal happiness.

2. *Christ Supplyes with strength by His Grace*, that they may be able to pass on in their way and warfare: they have a great Work and a great Warfare that they are Engaged in; they have much to do and much to suffer, and *without* him *they can do nothing*, *Joh.* 15. 5. He watches over them, to *Succour them that are tempted*, Heb. 2.18. and to give out *Help unto them in a time of need*, Heb. 4. 16. Hence they can do all things *through Christ strengthening of them*, Phil. 4. 13. nothing is too hard for them, nor ing can prevail against them, because of the constant supplies of Grace, which the *Captain of their Salvation* communicates unto them: their *Life is hid with God in Christ*, Col. 3 3. and He hath Engaged to continue their Lives; hence he sayes, *Because I Live, ye shall Live also.*

3. *He subdues their Enemies for them, and in them*: Sin, Satan, the World, and Death, he subdues these Enemies for them in his own *Person*; for they all attempted him, and failed in their Enterprise, *Joh.* 14 30. *He bruised the Serpents head*, Gen

3.

3 15, *and destroyed him that had the power of Death, that is the Devil, Heb.* 2. 14. *He spoiled Principalities and Powers, and made shew of them openly, triumphing over them in his Cross.* And *He overcame the World, Joh.* 16. 33. *Be of good cheer* (saith he) *I have overcome the World.* *Death* also was subdued by him; *He swallowed it up in victory,* 1 *Cor.* 15. 54. And Christ hath thus overcome their Enemies for them, as their *Representative*; declaring in his person, who is the Head, what should be accomplished in every one of his Members; yea, by his personal Conquest over these Enemies, he hath left them weak, maimed, disarmed, and utterly deprived of that power they had to hurt and destroy, before he Engaged with them.

Moreover, he subdues these Enemies in them; he inables true Christians in their own *Persons* to Conquer all these Enemies. They have *Overcome the Wicked One,* 1 Joh. 2. 13. The *World* also is subdued in them, and by them, 1 Joh. 5. 4. *Whosoever is Born of God, overcometh the World; and this is the Victory that overcometh the World, even our Faith.* He that believeth shall overcome: the whole strength of Christ is Engaged unto his assistance. Hence the true Christian manageth a successful War, and is sure of Victory: I speak of the certainty of the *Object,* not of the certainty of the *Subject*: A true Christian shall certainly win the day, and have victory over all Opposers whatsoever his unbelieving heart may at any time suggest to the contrary: A true Christian

gets

gets in this Life many ſignal Victories: He is not able indeed utterly to drive out the *Canaanites*, they will abide in his Land, and be rebelling and vexing of him frequently; but the Lord gives him many remarkable Victories over them.

Yea, if the true Chriſtian be for a time overcome, yet he recovers himſelf at laſt, and gets the day: if he be foiled, and laid on his Back for a time, yet it is not long before he recovers himſelf, and gets up again by Godly Sorrow, Humiliation and Repentance; and renews the Combate, and is too hard for his Enemies: If he be Routed, he Rallyes again, and never leaves Fighting till he carries the day, and goes out of the Field Conqueror; *If God be for him, who ſhall be againſt him?* Moreover, his Enemies *Loſe Ground* by all their partial Conqueſts of him. A true Chriſtian gets good by his foils and falls; yea, gets ground inſenſibly of his Corruptions, & other Enemies thereby; *All things work together for good to thoſe that Love God*, &c. *Si omnia cur non peccata*, (ſaith one of the Fathers:) *Rom.* 8.28. So that may be ſaid to the true Chriſtian, as in 1 Cor. 3. 22, 23, 24. *All things are yours, whether* Paul *or* Apollos, *or* Cephas, *or the World, or things preſent or things to come, all are yours, and ye are Chriſt's, and Chriſt is God's.* This is good news for Chriſtian Souldiers.

PROPOSITION II.

That this is matter of Thanksgiving unto God, thro' Jeſus Chriſt our Lord! True Chriſtians muſt acknowledge

knowledge God in all their Victories: he gives them their *Armour*, he gives *Skill* and *Dexterity* to manage their Weapons, he *Crowns* them with *Success* in their War, he overcomes their Enemies, & makes them Victors and Conquerors: It is not their *Bow* or *Sword*, but *God* that gives the Victory; and God gives them Victory *through Christ*, and for the *sake* of *Christ*, He hath *purchased* it for them, and *prepares* Victory for them, by his fœderal transaction with the Father in the *Covenant of Redemption*, and by the *Application* of Redemption to them by his *Spirit*. Christs whole *Mediatorial Sufficiency* is Engaged to be all to them, and his whole Mediatorial *Efficiency* to work all in and do all for the Christian Souldiers that is necessary, in order to this compleat Victory.

USE. I. Of Instruction.

I. *When Death and the Grave appear in their most formidable aspect, then Faith finds matter of Triumph over both in our Lord Jesus Christ.* Whilst nature justly laments mortality, and Grace makes us tenderly affected with the Death of others; Especially the Death of those that were in highest place and improvement, yet Faith represents cause of Triumph over both Death and the Grave: though nature and Grace teacheth us bitterly to lament and lay to heart the astonishing breaches which the king of Terrours hath made upon us, concerning which we may with the Prophet Jeremiah, say as *Lam.* 4. 20. *The breath of our Nostrils,*

the

the anointed of the Lord was taken in their pits, of whom we ſaid, under their ſhadow we ſhall live among the heathen : yet neither Natural nor Spiritual affection muſt be ſuch as hinders the Triumph of Faith over Death and the Grave. *Iſa.* 25. 8. *He will ſwallow up Death in Victory, and the Lord our God will wipe away tears from all faces* : Chriſt hath overcome Death, *Hoſ.* 13. 14. Chriſt ſayeth, *Oh! Death, I will be thy Plague, Oh! Grave, I will be thy deſtruction.*

Inſtruction. II.

God never gives any the Victory over Sin and Death, but through our Lord Jeſus. He firſt gives Chriſt and in him the Victory : Except you have Chriſt you muſt needs dy: thoſe that would have Victory, muſt have *Union* to Chriſt, *Conformity* to him, *He that hath not the Son hath not Life.* You muſt receive him therefore, or dy for ever ; there is no other *Name*, no other *Mediator*; he is an alſufficient Saviour, *able to ſave to the utmoſt all thoſe that come unto God by him, Heb.*7.25. He hath in a readineſs for our Salvation to the utmoſt, *Luk.* 14. 17. *All things are ready* ; why will you not come to him that you may have life : remember Chriſts gracious invitation, *Iſa.* 45. 22. *Look unto me and be ye Saved all the ends of the Earth, for I am God and there is none elſe* : how then ſhall we think to *Eſcape if we neglect ſo great Salvation, Heb.* 2. 3.

Inſtruction. III.

Learn hence, *That Chriſt will give the Chriſtian Souldier*

Souldier a compleat Victory over Death the last Enemy, 1 Cor. 15. 26. *The Last Enemy that shall be destroyed is Death*: Here consider two or three things.

1. *Death* is an *Enemy*, a formidable Enemy, *Job* 18. 14. *Heb.* 2. 15. Now *Death* will appear to be an *Enemy*, if we consider that it deals with men as an Enemy. 1. In matters *Outward*, Temporal, and of this Life; here Death is the great *Bereaver*, and the great *Tormentor*. Death robbs our Bodies of all perfection; Death forceth a man from his Wealth, and whole outward Estate without hope of recovery, *Eccl.* 5. 15. *As he came forth of his Mothers Womb, naked shall he return, to go as he came, and shall take nothing of his Labour, which he may carry away in his hand*, *Job* 1. 21. Death spoils a man of his Name, Honours, and power in the World, *Psal.* 31. 12. *I am forgotten as a Dead man out of mind, I am like a broken vessel*, *Eccl.* 3. 18, 19, 20. Death separates dearest Friends, and nearest Relation. 2. Death deals with men as an Enemy, in matters *Internal* and Spiritual: Death deprives of all Spiritual good enjoyed in this Life: It cuts down the Tree that it stands no longer in the *Vineyard*; there is no Soul-saving Work to be done in the Grave whether we are all going, no opportunity to pray, hear, read believe or repent when once arrived at that House prepared for all Living: Death bereaves of the time, day, and season of Grace: when Death comes, God swears, *Time shall be no more*, his *Spi-*

it shall no longer strive; Death bereaves us of all opportunity to lay up for Eternity. 3. Death deals with men that dye in their Sins as an Enemy in matters Eternal and Everlasting. It bereaves of Eternal Good: all that dye under the power of Death, it proves an Eternal Bereavement to them; they lose God, Christ, the Spirit, Mercy, Grace, Glory, Heaven and Happiness. As Death is a great Bereaver, so he is a great *Tormentor*; all pain, sorrow, anguish and trouble, is but the working of Death in this Life; yea, it makes way for Eternal Misery in the Life to come.

2. *Death* is a *cruel* Enemy; Death is an Enemy that will shew no pitty, *Cant.* 8.6. it is cruel as appears by the Racks, Torments, Strapadoes, and Wounds that it inflicts; it is cruel in that it spares none for his Age, Rank or Quality, but is pittiless to all sorts of persons; it neither regards the person of the old, nor shews favour to the young; it regards no Cries, Prayers, Tears, admits no ransome, is not moved with any moans, sighs or groans, is deaf to all Entreaties. *Death* is an Enemy that *cannot be avoided*; you may fear Death, but cannot escape it, you may fly from it, but cannot get out of its reach; there is no safety from the Enemy, but in the bosome of Christ.

3. *Death* is a *Vanquished* Enemy; 'tis under the Keys of our Lord Jesus Christ, *Rev.* 1.18. Christ has overcome Death, and abolished it, 2 *Tim.* 1.10. Christ hath done this by his Death, *meritoriously*, by

his

his Resurrection, *victoriously*; and by the power Efficacy of his Death and Resurrection, he ha and will overcome Death for all those for who he doth become the Resurrection and the Lif So that you shall not see Death, no not Death self.

Instruction IV.

Learn hence, *To whom we owe all the Glory of th Victories, Temporal and Spiritual, which we are, or h to be Crowned with*; it is unto God through Je Christ our Lord: God is the absolute first cau and supream Lord of all: *Of him, and to him, a through him are all things*, Rom. 11. 36. God giv his Creatures power to act, furnisheth them wi a sufficiency for their operations; he gives skill strength and courage to the Souldier, and he co tinues the active power of the Creature, if withdraw, all is gone. He doth by a prævious i flux, excite and stir up the active power of th Creatures, and set all the Wheels a-going, *Act.* 1 28. yea he determines and applies second caus to the Objects of their Actions; he leads the forth and determines them unto this or that Ob ject; he co-operates and works joyntly with cond causes, in producing of Effects: As he *pr determines* second causes, so he concurs with the in their Operations, though he hath given Cre tures power to act, and man to act as a cause b Counsel, and hath furnished him with active ab lities, yet he hath not made any Creature *Mas of Events*, but reserves the disposal of Issues an Events to himself. He hath a *Negative Voice* u

all the Counſels and Endeavours, and active wer of the Creature (as is well obſerv'd by a ood *Divine*) he can break the Ranks of the moſt derly Souldiers, take away Courage from the outeſt Hearts, ſend a Pannick fear into a migh- Hoſt, and defeat the Counſels of the mightieſt eaders and Conducters. He can blow upon nd blaſt the likelieſt undertakings of all the bleſt men; much of the greatneſs and glory of od appears in his divine Efficiency, whereby *works all in all*, *Eph.* 1. 11. As he is himſelf glo- ouſly independent, ſo all things have an abſo- re dependence on him: *the race is not to the wift, the battle is not to the Strong*, *Eccl.* 9. 11. So hat men are wholy beholden to him for all the ood they enjoy for skill, for courage, for ſuc- eſs, for victory and triumph over Evils and nemies.

Inſtruction. V.

Learn hence, *That the Conqueſt & Victory which God beſtows upon and Crowns Chriſtian Souldiers with, exceeding glorious.* Their Conflicts are very bit- er, but Alas! What is the bitterneſs of their Conflict to the glory of their Victory: They are *Prevailers* with God, *Gen.* 32. 28. *As a Prince thou haſt power with God, and with men, and haſt prevail- d*, *Hoſ.* 12. 4. *Cant.* 6. 5. Hence ſaith *Chriſt, turn away thine Eyes from me, for they have over come me*; *they overcome not* until they are over come of Chriſt, nd then they over come themſelves, which is great Victory, *Prov.* 16. 32. *He that is ſlow to*

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anger is better than the mighty: and he that ruleth h Spirit, then he that taketh a City. They over com not only men, but Devils and Death, prosperi and adversity, 1 *Joh.* 2, 13, 14, 15. Yea, in Deat they over-come more than throughout their Live as *Christ* did, as *Sampson* did. They over-come b *Standing still*, and looking to God, *Exod.* 14. 13, 1 They over-come by *flying* for refuge to Chri that hope set before them: they over come *vil* with *Good*, *Rom.* 12. 21. The greatest Victori of the Saints are attended with the deepest sen of their own insufficiency to over-come, an humble holy dependence upon Christ's Mediton al Sufficiency: in a word, the insufficiency the Saints, makes way for the manifestation the Sufficiency of Christ in his Effectual Victory it opens Glory to him, that is Crowned with it.

Instruction VI.

Learn hence then *Not to despair of the cause of R ligion, how few soever in the World stand by it.* For t Lamb shall overcome; it is not the *Beast* nor t *Image* of the Beast, nor the *Mark* of the Beast, no the *Number* of his Name, but all these must at th last be fully subdued to the Lamb and his Fo lowers, *Rev.* 17. 13, 14. *These have one mind, an shall give their power and strength unto the Beast these shall make War with the Lamb, and the Lam shall overcome them; for he is Lord of Lords, a King of Kings; and they that are with him a called, and chosen, and faithful.*

Oh therefore know your day, and the gre

oncernments of your time: It is a day of War nd Battle againſt the *Beaſt*, with and for the *amb*: Have you a care to be Liſted one of his ouldiers, to give up your Names to him; remem- er, who calls once and again, Cant. 2. 10. *Riſe up y Love, my Fair One, and come away*; 13, 14. *erſes.* See that you be on Chriſt's ſide, againſt His Enemies: Know the Cauſe, and Promote he Intereſt of Chriſt, in Church, Common-wealth nd Family; the Building *Zion*, is the way to *Babels* Ruine: Chriſt is ſaying to us, *Who is on the Lords Side? Who?* Let every one of us be for Chriſt, his Intereſt and Glory, in the reſpective tations wherein God hath ſet us, whether Civil, acred, or Military. Let us Exalt Chriſt the amb, in our Hearts, Lips, Lives, Perſons, Fami- ies, Courts, Churches: Let it not ſeem enough o us outwardly to Profeſs him, but let Him be he *Alpha* and *Omega* of our Hearts, our *Firſt* and *Laſt*. Let the *Merchant* Conſecrate his *Gain* to he Lord, Iſa. 23. 18. *Her Merchandiſe and her Hire, ſhall be Gain to the Lord*: Let the Gain of *Souldiers* be Conſecrated to the Lord, *Mich.* 4. 13. Let the *Husbandman* and *Houſe-wife* Conſecrate heir Labours and Veſſels to the Lord, *Zach.* 14. 20, 21. *In that day ſhall there be upon the Bells of the Horſes, Holineſs unto the Lord, and the Pots in the Lords Houſe ſhall be like the Bowls before the Altar; ea, every Pot in Jeruſalem and in Judah, ſhall be Holineſs unto the Lord of Hoſts.*

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USE II. Is a Word of *Awakening* to all *Impenitent Sinners*: They are in open Hostility Heaven, they are by their Sins Fighting ag that God that can speak them into the G and into Hell, when he pleaseth.

They are Fighting under the *Banner* of *Prince of Darkness*, and therefore are in ut hazard of Eternal Ruine, except they spe turn to the other Side. *God is angry with Wicked every day; if he turn not, he will Whet Sword, he hath bent his Bow, and made it ready hath also prepared for him the Instruments of D* Psal. 7. 11, 12. Isa. 27. 4, 5. Psal. 68. 21. *will wound the head of his Enemies, and the Scalp of such an one as goeth on still in his Trespa* There can be no peace between God and Soul, while thou art going on in a way of *There is no peace saith my God, to the Wicked*, Isa 21. *Do you provoke the Lord to Jealousie? Are stronger than He?* Psal. 76. 7. *Who can stand once God is angry.*

USE III. Of Exhortation.

1. *To Sinners, to Lay down your Arms*, whe you have been Fighting against the Almig and Cry *Quarter*; yea, Cry for *Pardon*, *Agree quickly* with your matchless *Adversary* w you are in the way, before the Executione Divine Justice overtake you: Oh! Fly spee to the *City of Refuge*, before the *Avenger of B* that is pursuing of you, overtake you. N

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Christ is calling of you, *Rev.* 3. 20. *Cant.* 5. be
Now the Spirit is striving, now Grace is tendered
now a Pardon is offered; but alas! *Gods Spir*
shall not always strive, Gen. 6. 3. it will quickl
be too late, the Door of Mercy will quickly b
shut; when once the shadow of Death comes t
be shut upon your Eye-lids, *&c.* it will then be too
late, and how can you think to *Escape if you neg*
lect so great Salvation? Heb. 2. 3. Oh! then now
List your selves under His *Banner*, make Choic
of Christ as the *Captain* of your *Salvation*; a
your *Prophet* to teach you, and cause you to learn
his Statutes; as your *Priest*, to intercede an
make Atonement for you, as your *King*, to Rul
and Govern you, as she said, *Give me Children o*
else I dye; so do you say, Give me Christ, o
else I dye. Oh! see that you must have Chris
or perish everlastingly: O therefore Choos
Him to be your Soul satisfying, Soul solacing
and Soul-ravishing Portion; and give up you
selves and yours to him, to be his wholly
only, and for ever.

II. Branch of Exhortation. To true Christian
Maintain a constant War with your Spiritual En
mies: All men living are Warriours; they are e
ther Fighting against God, under the Comman
and Conduct of the Prince of Darkness, or the
are Fighting for God against Sin, Satan, and th
World, under the Conduct of Christ as the Ca
tain of their Salvation; now you are among th

number of those that have given up themselves to Christ, and have Listed under his Banner: Oh therefore continue your Combate with those Enemies of your Souls, knowing that you shall be Victors and Conquerors at last. Fight against Sin, all Sin, every Sin, especially against *your own Iniquities*, Psa. 18. 23. Be upright before God, and keep your selves from your own Iniquities, &c. Fight against sin in your selves, in your Families, in your respective Stations and Capacities, engage against sin; especially fight against the growing prevailing Sins of the Times, *Drunkenness, Uncleanness, Sabbath breaking, Incest*, &c. Fight against all Omissions of Duty, and Commission of Sin, both in your selves and others; all sins against the *Law* and all sins against the *Gospel*. Oh! take heed of the neglect of Secret Prayer, of Family Prayer; be much with God in your Closets and Families: Resolve with good *Joshua, That you and your Houses will serve the Lord, Josh.* 24. 15. In a word, maintain an unwearied War with all your *Spiritual Enemies*. Cleave to, keep with, and constantly follow your *General*; observe his Words of Command: *Put on the whole Armour of God*, and Learn skill to improve every piece of Armour: List your selves into some particular Company that is Engaged in the same Warfare. Joyn your selves to some Church of Christ; do not Fight alone, but get into some particular Body of Saints.

III. *Exhortation.* Is to those *Worthy* and much *Honoured*

Honoured Gentlemen, that have preſſed me, and cal-
ed me unto the Service of this Day: You have
eard, that we owe all due Acknowledgment to
God through our Lord Jeſus Chriſt, for all thoſe
Victories which he gives us, whether Temporal,
r Spiritual. I am now to Exhort you.

1. *To give God the Glory of all thoſe Military Ac-
ompliſhments*, wherewith the God of Heaven hath
Crowned you. It is He that *Teacheth your Hands
o War, and your Fingers to Fight*, Pſal. 144. 1. Mi-
itary Skill is ſuch a piece of Divine Wiſdom, that
he Lord will not loſe the Honour of it. God
s the *Author* of it: *The Lord is a man of War,
he Lord is his Name*; he gives a Military *Spirit*,
nd Warlike Proweſs, *Jer.* 51. 11. *Make bright the
rrows, gather the Shields, the Lord hath Raiſed the
Spirit of the Kings of the Medes.* He *Teacheth* to
nake Weapons of War, and the uſe of them, Iſa.
4. 16, 17. *It is the Lord of Hoſts that Muſtereth
he Hoſt of the Battel*, Iſa. 13. 4, 5: Otherwiſe the
elp of your Expert Officers, and your own En-
eavours to Learn War, will ſignifie nothing.

Indeed men of Martial Spirits and Skill ought
o be Encouraged. Theſe Trainings and Exerci-
es are very commendable, and by all means to
e Supported and Countenanced: and it is pitty
hat as in other things, ſo in this, the good old Spi-
it is ſo much gone: theſe are not times wherein
he Nations, *beat their Swords into Plough ſhears, and
heir Spears into Pruning hooks.* *War* in ſome caſes
s *Lawful*, and at ſome times *Neceſſary*, and ſure

then

then Learning of War is ſo alſo; Military ſk
is neceſſary in Military times, and Martial day
and ſuch are the dayes we live in; and theſe M
litary Exerciſes are not only lawful & allowab
but laudable, yea & neceſſary alſo; and the Pe
ſons by whom they are ſupported and caried
deſerve ſingular commendation and encourag
ment.

2. *Be Sons of Valour*, 1 *Cor.* 12. 8. Get yo
Conſciences purged with the Blood of Chri
that your hearts may be full of Courage for t
cauſe of Chriſt. *True Courage* ariſes from the *A*
ſurance of Faith, that God in Chriſt is yours, th
Death is yours, and all that you can fear is you
for good: So that you may truſt in God and n
in Bow nor Sword, nor multitude, &c. Then loo
on the *Juſtice of the Cauſe*; let it be for God an
for the City of our God: then, *One ſhall chaſe a*
thouſand, and two put ten thouſand to flight, Deut. 3
30.

3. *Let your Study of Expertneſs in Military Di*
cipline, put you in mind of your Spiritual Warfare. Oh
maintain a cloſe fight with your Spiritual Enemi
Endeavour to chooſe Chriſt for your General, an
in all things ſeek to pleaſe him: become his faith
ful followers; *follow the Lamb whitherſoever h*
goes; approve your ſelves his good Souldiers; pu
on the whole Spiritual Armour, and become hi
Scholers; beg him to be your Tutor, and to in
ſtru

ruct you in the whole Myſtery of your Spiritual Warfare: Eſpecially prepare for your great and ſt encounter with the *King of Terrors*; remembring, that *'tis appointed unto men once to dye, but after this, the Judgment*, *Heb* 9 27. *There is no diſcharge in that War*, *Eccl.* 8. 8. There is no Miſſion or Diſmiſſion in that War; as the *Septuagint* enders it: there is no *Apparatus bellicus*, againſt ich an adverſary, no arrow or javlin that a man an let fly in this Combate; there is no protection r deliverance from the hand of Death. Oh! herefore live alwayes in the full, firm belief of he other World, ſo as to diſpatch all your work hile it is day, *Pſa.* 90. 12. *Pſal.* 39. 4. *Eccl.* 7. 2. ive in an inſtant, continual, conſtant Expectation f your Diſſolution and Tranſlation; this ſhould e much upon your thoughts: Oh! remember eath is moſt certain; and when Death comes, hings Temporal will take their final and Eternal are-well of you, Friends, Relations, Riches, Honour, &c. *Prov.* 3. 5. 1 *Cor.* 7. 29, 30, 31. 1 *Tim.* 6. 7. The delights of Sin will be gone, that only which Eternal will ſtand you in ſtead, when you ome to Dy! It's nothing elſe but Saving Grace, Union to Chriſt, Communion with Chriſt &c. hat will be comfortable. Eternity is juſt before ou, either an Eternity of Weal or an Eternity f Woe; yea, there will be no alteration of your tate, when once arrived in Eternity &c. Now herefore is the only time for preparation for eath and Eternity; and if we would be prepa-

red,

red, we must fight against our Spiritual Enemies both in our private and publick Capacities; as *Christians*, as *Magistrates*, as *Ministers*, as *Souldiers* &c. depending upon Christ, the *Captain of our Salvation*, for Grace, Courage, Conduct and Conquest; and then shall we at last obtain a Compleat Victory, and Eternal Triumph over all Evils and Enemies; and be able in the Words of our Text, to say, *Thanks be to God which giveth us the Victory, through our Lord Jesus Christ.* To whom be Glory for Ever, and Ever. *AMEN.*

FINIS.